

## Contributions.

### THE WORK OF THE DIVINE SELF-REVELATION. No. 4.

J. A. MILLER.

Having now considered in previous papers the *nature* of Revelation, as well as the *subject* and *object* of Revelation, we may profitably as well as logically next consider the *work* of the Divine Self-Revelation. What is the *doctrine* set forth in this Revelation for acceptance and belief? The answer to this question will present the plan, scope and intent of God in making Himself known to man. In the study of the revealed doctrine, we soon find that its contents relate to a few great facts. We shall consider

#### 1. REVEALED DOCTRINE AS IT RELATES TO CREATION.

As individuals, each one is conscious not only of his own being, but also of the existing world beside himself. "Where reflection is directed to the *existence of the world* we reach the doctrine of *creation*." The first statement in our Bible is with regard to creation. Throughout the whole Bible, God is represented as the Creator. The creation is the *word* of God wrought out. "God said," is the evidence of an utterance proceeding from a conscious and free divine act. The Divine Spirit is the life-giving power, from whose impartation all creature-life proceeds. So whatever we know of the creation from the relation God sustains to it we know by Revelation.

#### 2. REVEALED DOCTRINE AS IT RELATES TO PRESERVATION.

Intimately connected with the reflection that leads to the doctrine of the creation of the world is the doctrine of the preservation of the world. The phenomena of the world, those of which we are cognizant, are represented to our knowledge as continually existing. There is indeed a *continuous creative* process presented to us in that God upholds by the might of His word the whole world every moment. God reveals to us His relation to the preservation of the world.

#### 3. REVEALED DOCTRINE AS IT RELATES TO PROVIDENCE.

That God had an aim or plan in view in the creation is evident from the fact of creation itself. Now in the realization of this plan, in the fact that things are as they are, and not otherwise, lies the ground of the doctrine of Providence. God has a care for the world and directs; it is not chance with Him.

#### 4. REVEALED DOCTRINE AS IT RELATES TO GOVERNMENT.

Closely related to and growing out of

the same consideration as the doctrine of Providence is the doctrine of the Divine Government in the world. God governs, is the simple proposition affirmed by Revelation. All other wills are subservient to His will. The elements, animate nature, everything is ruled over by Him.

#### 5. REVEALED DOCTRINE AS IT RELATES TO ILLUMINATION.

Man's spiritual nature, his fall and his relation to God in the fallen state, and the consequences of his continuing in sin are teachings of Revelation. In a wider sense in illumination there is presented to the intellect a knowledge of God's will. It pertains to the external or intellectual knowledge of the doctrines of God, especially as to man's spiritual nature, what he is and may be.

#### 6. REVEALED DOCTRINE AS IT RELATES TO REDEMPTION.

The universal fact of sin and its consequences in corruption and death in the individual and the race evidences the need of Divine Redemption. The Bible declares man capable of being redeemed and presents the sublime teachings of God concerning redemption, from the first step as the expression of the Divine Being, mediation, and the eternal kingdom of God peopled with the redeemed and now holy souls of men.

### THE JOY OF SERVICE AMONG THE NEEDY.

MRS. ANNA SWITZER.

In Faith and hope the world will disagree,  
But all mankind's concern is charity;  
All must be false that thwarts this one great end;  
And all of God, that bless mankind or mend.

—Pope.

Joy is unbought,  
And is most freely measured when it comes unsought.

It is the natural accompaniment of a pure and unselfish spirit and the certain outgrowth of consecrated life. We are not to imagine that life was given to us solely for our individual enjoyment or even for the performance of our domestic responsibilities alone. Each of us, on the contrary, has a duty to discharge towards his fellows, and a lesson to learn in altruism that can not be comprehended too early. Each one of us is to remember that his influence extends beyond his personal sphere, beyond his family circle and beyond his friends. That he forms a link in the great social chain and that there is no way of estimating the extent of influence.

The impetus given a little stone will hurl a great avalanche down the mountain side. Little words and deeds as they pass from one to another carry with them weight and impressions, the outcome of

which is beyond our ken. The influence of the individual directly or indirectly reaches to all mankind—even the unborn race. Life is a mystery which we share with all. We cannot isolate ourselves. It is impossible to shut ourselves apart from our fellow creatures. It therefore behoves us to even keep in mind the solemn obligations of our position, to so think, speak and act that our thoughts, words and deeds reflect the proper light and contribute to swell the tide of human happiness. Such a responsibility is very weighty. If we would discharge it with any success we must have a care that we do our duty (neither more or less than our duty) in the position in which God has placed us. Every opportunity to advance should certainly be grasped, but repining must be avoided and ambition set aside. A life's honest and true ideal should be the duty to God and neighbor. That we love our neighbor as ourself is one of God's greatest commandments and what an effort it call forth on every side—patience, endurance, courage, sacrifice, faith in the most high, hopefulness in the present and confidence in the future, strict fulfillment of promises and duty, a just appreciation of one's own unworthiness, and above all, charitable forgiveness of the shortcomings of others.

Faith, hope, love, charity, fortitude and long suffering—all these must we possess if we gallantly acquit ourselves for the warfare of life. Would we be numbered among earth's benefactors and have our latest life filled with richest and holiest joys—we must oftentimes be oblivious of self and consider well the lesson of the Golden Rule.

When earth and its pleasures are fading away, will it not be boundless joy to have wiped the tear from the eye of the sorrowing, to have reached a hand to the fallen one and have cast the mantle of charity about those who have erred?

Like their Lord and Master the truly benevolent man or woman goes about doing good for goodness' sake. No parade, no blasting trumpets to sound their praise. Pure motives heightens and refines the joys and such benevolence is pleasing in the sight of God and the angels.

Charity is the underlying principal of philanthropy. It is the bright star in the Christian's crown. It is the foundation, likewise the topmost pinnacle of all the Christian graces. It is a synonymous term for love, pure and undefiled. Charity mourns with the mourner, hangs its head with the disgraced, sympathizes with the unfortunate, suffers with the afflicted, rejoices with those who can rejoice. If charity were the mainspring of human action and the guiding star of every soul, to